WORDS OF RECONCILIATION.

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OUR POSITION.

Some of our friends have written to inquire about our present position before the Presbytery to which we referred the two-fold question as to the right of a Presbyterian minister to move for a revision of the standards, and as to the legitimacy of the discussion we have raised concerning their statements of the doctrine of future punishment.

Contrary to the impression made by some newspaper reports, no charges have ever been made against us before that body. It was of our own motion that their advice was asked. The matter was referred to a committee, and the answer they recommended was published, in part, in the last July number. The Presbytery adopted that part of their report which relates to the first point of inquiry. No action having yet been taken on their reply to the second point. Our standing, up to this time, in the Presbyterian Church remains unimpaired. and if the Presbytery should give an swer that discussion like ours is beyond the limits permitted to a minister of that Church, there would be no compulsion in that action. No one can be deprived of his standing in the Church in this way without his own consent. If we should see fit to withdraw after such action, it would only be a voluntary yielding to fraternal advice.

But we earnestly hope the decision of this question will not be forced upon us. In our view it is of far more importance

to the interests of the Presbyterian Church that we should remain in it, than it is to our own· We have but little more to lose. The position we have taken has required the sacrifice of almost everything that a man counts dear in such a relations. But that Church will lose much more if it stifle honest inquiry and reverent investigation into matters upon which there is confessedly wide difference of opinion among good men, and in which we have all departed, more or less, from the letter of the book. In ways besides the efforts we are making, the Spirit and Providence of God are calling that Church to face manfully the question as to whether she is dealing honestly with the souls of men, and preserving a conscience void of offence before God, in refusing to amend her standards at a point where she is no longer fairly loyal to them, and upon which many of her best friends believe that God is throwing a larger light than was given to the fathers. Anyone who has read the recent letters passing between Mr. Ingersoll and Dr. Field will see to what an immense disadvantage a Church is put, that stands formally for doctrines which she does not manfully declare, and for which she feels compelled continually to apologize· And anyone who has read the fourth chapter of St. Paul's epistle to the Ephesians will see further ho w contrary to the whole New Testameut idea it is, that she should so anchor herself to "Standards," however useful in their place, as to forbid her growth toward that unity of the faith and knowledge of the Son of God which is her true goal, and to which she must attain before the world shall own Him as its Saviour and Lord.

A friend—a clergyman of the Protestant Episcopal Church —has sent us the following article for publication: The subject is so important, and is so cautiously and reverently treated, that we cheerfully lay before our readers the

results of his Scripture-studies upon it. With the main teaching of the article we are in cordial sympathy. We have always taught in these pages, that resurrection is eclectic and progressive. The special point at which we would speak less positively than our contributor is the *ex abrupto* character of the events, including the First Resurrections which Scripture connects with the coming of the Lord.

The early Christians believed that martyred saints, if not already raised, were at least far advanced toward the glory of the resurrection-state. Expressions in St. Paul's writings indicate that there is an element of progress in the steps by which the believer attains to the final glory. We cannot therefore, accept, without qualification, a view which regards even apostles and martyrs as still among the dead (we do not mean the unconscious dead). We feel constrained to make a distinction between resurrection, which the Scriptures speak of as already begun in the Christian, and "the redemption of the body." Rom. VIII. 23 Our friend admits very fully the principle of progress and successive stages in his interpretation of the passages which refer to the transformation of the creature. The final glorification of humanity, he sees also, is to be accomplished in this way. May not, therefore, the transition to the Millennial age, with the resurrection that precedes it, be less violent and abrupt than would appear from the surface reading of the passages referring to it?

THE FIRST RESURRECTION.

In the twentieth chapter of the Revelation of St. John, occur the following wonderful and beautiful words, relating to the hope of the Church,—the resurrection from the dead. "And I saw thrones and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for

the witness of Jesus, and for the word of God . . . . and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection." etc.

These words, in spite of the uncertainty with which many students interpret them, set forth clearly that which is implied in other Scriptures, that the resurrection of the most faithful servants of God,—otherwise called the elect,—shall precede the resurrection of other men by a distinct interval. The martyrs are mentioned as representative of all the elect ones ; nor is this the only place in Holy Scripture where a part is taken for the whole. The very sound of the announcement, "Blessed and holy is he that hath part in the first resurrection," assure us that the prophet is describing a blessedness unto which we all may attain, by seeking first the kingdom of God and His righteousness,—unto which we all are called.

And lest any should conceive the idea that to inherit a resurrection which shall long antedate the consummation of all things is not a proper hope for Christians, I desire to submit one single consideration in the way of argument, and then to proceed, not in a controversial manner, but rather in the way of a reverent and devotional study of various passages of Scripture, bearing on this great subject. The consideration is this : We are aware that the apostles and their earliest disciples lived in the hope that the Lord would come again in their own day to raise the departed saints and to translate the living : and we know also that they were not ignorant of the purpose of God to fill the earth with His glory, and cause every knee to bow to Him. We cannot harmonize these two facts by saying that they expected within a few short years to bring every man, Jew and Gentile, to repentance and holiness : none are so foolish as to have such an idea as this. And so there is but one admissible explanation, which is that those who thus looked for the Lord had been taught that there would be a first resurrection, embracing a limited number (though that form of expression was not used by them at that time), and that the full blessing of the nation would be a subsequent work of God.

After the passage already quoted from the Apocalypse, the words which most clearly imply the truth enunciated are those in Matt.

24: 36–41, and 1 Cor. 15: 23, 24.

In the former we read as follows: "But of that day and hour knoweth no man . . . then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left." (See also Luke 17: 34–36). What does this taking and leaving mean? Is the word "taking" merely equivalent to approving? The word so translated is the same that occurs in John 14: 3,—"And if I go and prepare a place for you, I will come again and receive you unto myself." Can it be then that it means a taking away from the earth into the mansions in the Father's house? Even without further comparison of Scriptures, we see that the words will easily bear an interpretation which is in harmony with that idea of the future before mentioned. And in the light of the wonderful words of St. John it seems to me that all uncertainty must vanish. These words speak of a time when a portion of the living shall be translated and caught up into the immediate presence of the glorified Redeemer,—all others in Christendom being left here on the earth in the outer darkness. "This is the first resurrection," (for the translation of the living saints shall be accompanied, and, indeed, preceded, by the resurrection of the sleeping ones). Dean Alford does not hesitate to say that the "taking" is that work of the angels spoken of in the 31st verse, "He shall send His angels with the great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." He says also that this is not the great trumpet of the general resurrection, except so far as that resurrection may be spoken of as including also the first resurrection;" And he refers to Psalm 50 as finding its fulfilment in the events here mentioned by St. Matthew,—"The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof. Our God shall come and shall not keep silence; a fire shall devour before Him [see 2 Thess. 2: 8], and it shall be very tempestuous round about Him. He shall call to the heaven from above, and to the earth, that He may judge His people. Gather My saints together unto Me [at this time His saints only are gathered unto Him], those that have made a covenant with me by sacrifice," [not all who may at the last enter into life, but those who, through the appointed means of grace, had been re-

ceived into covenant relations with God]. His "saints," those who are elsewhere called "the first-fruits of His creatures," "the general assembly and church of the first-born" [James 1 : 18; Heb. 12 : 23] shall then by resurrection and translation be advanced unto the perfect likeness of the risen Lord; the rest of the dead shall be suffered to remain still under the power of death; and those who being alive were not counted worthy to be numbered with His saints, shall be exposed to the judgments which God shall pour out upon the nations,—for He shall "rule them with a rod of iron and break them in pieces like a potter's vessel, and shall prepare the earth for the establishment of that universal Kingdom, whose progress shall intervene between the first and the final resurrection. The blessed and holy ones who had part in the first resurrection shall reign, seated with Christ in His Throne.

The other passage of which I spoke in this connection is 1 Cor. 15 : 22–24 "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterwards, they that are Christ's at His coming. Then cometh the end, when He shall have delivered up the kingdom to God even the Father."

Here also we find the same succession of events as those I have been describing. And yet, but for the light afforded by other Scriptures, we might be slow to understand that the truths I desire to enforce are really implied by it. But notice, even in the Authorized Version "the end" is not made identical with the resurrection of "those that are Christ's at his coming;" and in the Greek original the difference between the two is more plainly marked. The Greek may be freely translated thus, "Christ the first-fruits; and after a length of time, those who are Christ's, at His coming; and after another interval, cometh the end." Notice further, that it is declared that the end shall follow upon an act of our Lord which is called "delivering up the Kingdom to the Father," after having put down all rule and all authority and power. It is plain that this Kingdom has not yet fully come, for not yet is all rule and authority put down, under the all-compelling power of the King of kings,—the nations are still rebellious, and will be in rebellion when Christ comes; and yet we know from numerous Scriptures that it is to be a Kingdom upon earth. It is, therefore, a Kingdom which

shall be fully established only after the coming of the Lord and the first resurrection. The Church in its present condition is only an earnest of that condition. God does not intend that the Church shall exercise dominion over the earth now,—to suppose this is the error of the Roman Church. The Kingdom spoken of in prophecy is a Kingdom over which God's elect shall reign, not in mortal but in immortal bodies. "They shall live [*i. e.*, they shall be raised to life again] and reign with Christ a thousand years." And after this, "cometh the end."

To give weight to this interpretation, I quote again from Dean Alford, who says, "It ought to be needless to remind the student of the distinction between this coming of Christ and the final judgment: it is here peculiarly important to bear it in mind."

The light shining out from these passages, enabling us to discern the purposes of God concerning the quick and the dead, also shines out from the oft-recurring expression, "the resurrection from the dead." The resurrection of our Lord is called His "Resurrection from the dead," the meaning being that His rising to life again separated Him from the company of those who were dead. Now we find this same expression used of that event to which we ourselves look forward in hope: it is a resurrection from among, or out from the company of the dead. The words "resurrection *of* the dead" signify that the dead to whom reference is made shall be raised to bodily life again. But the words "resurrection from the dead" point us to a day when God shall raise in glorified bodies a portion of the dead,—all the rest being still left under the power of death until another day shall dawn, when they too shall be brought back again through the gate of the tomb and be "judged according to their works." In Philippians 3 : 11, St. Paul plainly has reference to that which is by St. John called "the first resurrection." He declares himself desirous of attaining unto (literally) "that resurrection which is from among the dead," unto that resurrection, special in time and in glory, which is the prize of our high calling, as members of the Mystical Body of Christ. It was not enough for him to attain merely unto "the resurrection of the head." He might have part in that and still be a castaway, for wden the dead, small and great, stand before God and are judged according to their works, among them shall be those

whose names are not written in the Book of Life (see Rev. 20 : 12–15). He sought to be accounted worthy to be brought up from among the dead, not at that final day when the great harvest of the race shall be gathered before God, but at that day which he regarded as possibly very near, the day when the first-fruits unto God should be raised in glory, meet the Lord in the heavenly places, and from that exalted position witness the unfolding of God's purposes concerning the rest of mankind,—living, and dead, and to be born, during that last Dispensation which shall be bounded by the general resurrection and final judgment. In Luke 20 : 35, our Lord uses this same expression, saying that "they which shall be accounted worthy to obtain that world and the resurrection (lit.) out from the company of the dead neither marry nor are given in marriage." The words point to a resurrection to which some shall attain at a time when those who do not attain unto it are left behind in Hades, the final apportionment of their rewards or punishments being delayed.

Before passing on to consider more fully the bearings of the great truth that there is to be such a first resurrection, upon the purposes of God concerning the church and the world, let us briefly examine some of those prophecies of the New Testament which need, for their proper interpretation, the light from the passages which we have now studied.

In Luke 14 : 13, 14, the Lord says : "When thou makest a feast call the poor, the maimed, the lame, the blind : and thou shalt be blessed ; for they cannot recompense thee : for thou shalt be recompensed at the resurrection of the just." When once we have come to understand that there is to be a resurrection at Christ's coming, limited to those who at that time are pre-eminently "His," before (probably long before) the end of man's history upon the earth, we see that these words "the resurrection of the just" describe that event : it is the resurrection of the "blessed and holy" spoken of in Rev. 20 : 5, 6.

In 1 Thess. 4 : 16, 17, where the coming of the Lord is spoken of, no mention is made of the judgment of the unsanctified dead. It is only the "dead, in Christ," and those who being members of Christ "are alive and remain," that are mentioned. Why is this ? Were the truth concerning the resurrection other than it is, it might indeed be said that the theme of

the apostle here is not the wicked but the righteous. But in view of what we have learned, we see that there is also another answer: the apostle speaks only of the saints, because at the time to which he refers, it is these and these only that are gathered from the abodes of the dead to appear before God. This is a resurrection which is not associated with judgment for those who have part in it. It is the glorious inheritance of those of whom our Lord spoke when he said, "He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation (judgment), but is passed from death unto life." Whatever is meant by that judgment which even the blessed shall undergo (Matt. 12 : 36 ; Rom. 14 : 10, 11), it shall not make impossible the declaration of Holy Scripture that in a moment, in the twinkling of an eye, they shall awake in the Savior's likeness. There can be do suspense, no anxious fear, among those who thus awake, or among those who are suddenly caught up to meet the Lord in the air.

In Colossians 3 : 4, it is said, "When Christ who is our life shall appear, then shall ye also appear with Him in glory." The appearing here spoken of is Christ's visible manifestation to the inhabitants of Christendom or of the world. Those who thus appear with Him in glory have first been gathered unto Him from the ranks of the dead and the living. Their resurrection and translation, and their presentation unto him, is the coming of the Lord,—to them ; but the coming of the Lord to the surviving inhabitants of the earth is a distinct event, and in it His saints are seen accompanying Him, having been already glorified. When the Lord is revealed to the world, coming in the clouds of heaven, He shall be accompanied both by armies of angels and also by His glorified saints. By the brightness of this coming all His enemies shall be destroyed from among the living, and the earth prepared for the promised kingdom of righteousness and peace.

This naturally brings to our consideration an additional truth not hitherto mentioned, but necessary to a proper understanding of the still unfulfilled prophecies of Scripture. That those judgments with which the living enemies of Christ shall be visited, after the deliverance of the faithful, are to be accompanied by the visible manifestation of the terrible glory of the Lord, is a truth so plainly taught, and described in such startling terms,

that multitudes of the ignorant take it for granted that the earth shall then be utterly destroyed and the history of man upon it come to an abrupt end. Nevertheless it is certain that many words of Scripture expressly forbid such an idea, and those which seem at first sight to favor it may easily be interpreted so as to bring them into perfect harmony with the rest. The following are passages of this kind. Matt. 24 : 29, 30, "Immediately after the tribulation of those days shall the sun be darkened and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken : and then shall the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory. 2 Thessalonians 1 : 7, 8 ; 2 : 8,—"When the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ ; . . . and then shall that wicked be revealed, whom the Lord shall consume with the Spirit of His mouth, and destroy with the brightness of His coming. 2 Peter 3 : 7, 10–12,—"But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. . . . . But the Day of the Lord will come as a thief in the night ; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat ?"

To understand such words aright, we must bear two things in mind. First,—that this earth has the promise of redemption (see Romans 8 : 20, 21), and therefore is not to be blotted out of existence. St. Peter says it was once destroyed by water and shall be again destroyed by fire. He evidently is thinking of mighty changes in the outward aspect of the earth. As the Flood was at once a judgment upon the inhabtants of the old world and the preparation for the present state of

things, so the catastrophies with which the present world is to be visited shall not merely bring judgment upon the nations, but shall prepare the material world for the new order ofthings,—the "new earth wherein dwelleth righteousness." Secondly,—that while the words quoted, especially those of St. Peter, describe so fearful and general an overthrow of the present order of nature that it would seem that nothing mortal and perishable will be able to survive it, we need not suppose that it shall all come at once in one sudden catastrophy, but rather that at the time of the first resurrection and the judgments upon the living enemies of Christ, there shall be a partial fulfilment of the prophecy, its final and complete fulfilment being reserved for the time of the end,—the time of the last resurrection and final Judgment. It is in strict analogy with what we know of the fulfillment of other prophecies, that words which seem at first sight to refer to one single event should require a series of events for their full accomplishment.

Take for instance the well known fact that many of the Messianic prophecies of the Old Testament point at once to the Savior's first coming in humiliation and his second coming in glory,—so that the Jews, perceiving that Christ when He appeared among them failed to satisfy all the terms of those prophecies, found in this a justification for themselves in rejecting Him. We, indeed, see plainly which words of the old prophets referred to Christ's first coming and which to His second coming, but the meaning was not so plain to those who lived before the Incarnation. And we should not be surprised to be told that the prophecies concerning the destruction of the present order of nature, as a preparation for the "new heavens and the new earth," must in the same way be interpreted as destined to have a partial fulfillment before the beginning of the Millenial Kingdom of Christ, and a final and complete fulfilment at its close.

Those judgments which shall attend Christ's manifestation to the nations of Christendom are but preliminary judgments,—the "end" shall not be then. The words of St. Peter must have, at that time, only a partial fulfilment, and not such a fulfilment as would prevent the continuance of the race upon the earth; because during the interval between that manifestation of Christ and the "end when He shall have delivered up the

Kingdom," He is to reign over the earth as He has never yet reigned. It is to that interval, that last age of the history of man upon the earth, we must look for the complete fulfilment of multitudes of words such as the following: "Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession"; "All nations shall come and worship before Thee," as well as the yet unfulfilled promises to the Jews of national restoration and pre-eminence. On this whole subject I quote the following words from Dr. S J. Andrews' "God's Revelations of Himself to Men," Scribner 1886. "There are passages which seem indeed to indicate a sudden destruction of the old, and creation of the new, especially in St. Peter. (2 Peter iii.) But in his language he evidently does not make discriminations of time. 'The day of the Lord' we have already seen to be a period of considerable though indefinite duration. The words of the apostle take in the whole period, and look forward to the consumation,— new heavens and a new earth,—without discriminating the several steps by which it is reached. We know also from what is revealed as to the execution of God's purpose in man, that His redemption is by stages. The first to be exalted into the glory of the resurrection is Christ, the first-fruits; then they that are Christ's at his coming; then the end, when he delivers up the Kingdom to the Father. If the change from the old to the new were instantaneous at the Lord's coming, such progressive resurrection would not be possible; nor would the Kingdom period be one in which He is engaged in "putting all enemies under His feet." The words of Isaiah also, referring to the same events, are inconsistent with such an instantaneous change, since he speaks of those dwelling on the new earth as still under the law of death (65:20, etc.). The Scriptures are uniform in their teaching that the Messianic Kingdom is to be a period of redemption; and therefore no such physical change can take place at its establishment as would destroy the race, or make the earth unfit for a place of probation."

We ask, now, what bearing has all that has here been treated of upon the calling of Christians,— those who in this Day of Salvation are baptised into Christ? Does it not show the exceeding dignity of our position among all the ranks and orders of mankind? To be a Christian, and to hold fast that which we

have received, is not merely to be delivered from eternal death and enter into life, but to belong to a company of redeemed men whom God purposes to use when He has glorified them, for the blessing of the whole world, during that last Dispensation of Redemption when His grace shall overflow in full measure to every nation and tribe and people. It is more than this: it is to belong to a body,—even the Body of Christ,—which shall to all eternity enjoy a pre-eminence among the hosts of the redeemed, as that divine Organism through which, (Christ being the head of it) God's power and love and wisdom, and His every perfection, shall be manifested unto the enraptured eyes of all the intelligent creation.

We have not yet beheld the best work of the Church of Christ. It has not even as yet come into existence as a Body. We know not how many more are to be added to it, in order that it may be fully furnished with all its parts. Its membership shall increase day by day until the times and opportunities of the Gentiles be fulfilled; and then, through the mighty power of Christ's Spirit, the whole shall be brought to perfection,—the wonderful instrument of God shall be completed in the number of its parts; and the parts themselves shall all be perfected, each in itself and in its relation to the whole. When this is accomplished, by that first resurrection, which shall do for the Body what the third day did for the Head, then for the first time shall the Church of Christ be capable of exerting its full power for blessing. The hour when a wonderful piece of machinery is brought to perfection is not an hour when it is laid aside as no longer of use as before. It may do much good work before the builder says of it that it is perfect; but when he can say this of it, then he will begin to use it for perfect work. So with the Church. "Man has never yet beheld the full and perfect action of the Church as the Body of God's Christ. All that the world has yet seen has been a struggle between God and His enemies for the Body of Christ. The powers of the fallen creature and the prince of the power of the air have fought, on the one side to hold back from God every individual of the human race. On the other hand, through the Holy Ghost, Christ has endeavored to lay hold on men. This conflict and trial is all that we have seen. But the day cometh when it shall be said, 'Let us be glad and rejoice and give honor to Him; for the marriage of the Lamb is

come, and His wife hath made herself ready.' "

For this all creation waits. "The earnest expectation of the creature waiteth for the manifestation of the sons of God." (Rom. 8. 19). For this each Christian should be ardently waiting But alas, to have a knowledge of the purpose of God in the first resurrection, is to hold what are called "strange notions" by a large proportion of the Christian world.

And how shall God prepare his people for that day, when it is about to dawn? He must first awaken among them a deep desire for what He shall be about to give them. Those who from among the living shall be changed, without seeing death, into the likeness of the Risen One, shall not receive so unspeakable a blessing as something which was more than either they desired or deserved." They shall attain it as something which they indeed did not deserve, but which nevertheless they did most earnestly desire and wait for. That will be the first thing. And that awakened desire and longing for what God is about to bring to pass will bring with it sincere repentance for sins, and due confession of sins. And full confession of sins, both individual and corporate, will make possible that which is scarcely possible now, Christian unity, organic unity, according to the Divine plan. The Church militant cannot be prepared for the Day of the Lord without these three elements of preparation. But these elements shall be seen, for "the wife shall make herself ready."

ALTRUISM.

Count Leo Tolstoi's Confessions bring very forcibly to our attention, the thought that the true and eternal life of man can only be found in living for others. All systems of religion recognize this great truth, but only in the New Testament is it brought fully into light, and only there are we plainly taught that the life which surrenders itself for the good of others, is the life of God begotten in human souls, and imparted through Jesus Christ, the Divine Man, who gave Himself for us. When we, therefore, talk about loving God, let us ask whether we love our brother also, "For he

that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? This commandment have we from Him, that he who loveth God loves his brother also." In the judgment scene of Matt. xxv., this is the test of character and destiny: "When I was an hungered ye fed me," "Inasmuch as ye did it unto one of the least of these my brethren ye did it unto me," and as it is the Son of *Man* who is judge, we believe that he announces a principle here as broad as the race of man to which He joined Himself as the brother of us all. If all to whom kindness was shown were Christians, we cannot see how both classes should speak of their failure to recognize Him in the persons of His representatives, but the "all nations" here manifestly include those to whom Christ had been a stranger, and yet with whose poor and sick he identifies Himself. They also are tested to determine whether self had been the centre of all their conduct, or whether they had shown that love of their fellowmen which proved that the love of God was dwelling in them.

This truth, that the love of the neighbor prepares one to inherit eternal life, is also the lesson of the story of the Good Samaritan, Luke x., 25-37. From this point of view we see how necessary it is that the long-accepted interpretation of Matt. xxv., 31-46, should be revised. The class who "go away unto life eternal" are not the redeemed church. They already have eternal life. They do not appear at all on this scene of judgment unless it be as the brethren referred to, and even here, the evidence, as stated above, favors the view that all sick and suffering humanity is here viewed as of one brotherhood with the Son of Man.

THE PHYSICAL SIDE OF MORAL EVIL.

Among the foreign dispatches in the morning newspapers of Dec. 21 there was this singular paragraph.

PARIS, Dec. 20.—Prince Krapotkine delivered a lecture here to-night on "The Moral Influence of Prisons." He argued in favour of suppressing prisons and of leaving crimes to be committed at will, his opinion being that the only safeguard of society was the curing of diseases of the brain, heart and stomach, from which, he said, all criminals suffer.

It would be a wild experiment indeed for society, if no hand of power held a sword over the heads of evildoers, and all criminals were allowed to work their own sweet will. And yet there is an aspect of truth in this way of tracing moral evil to physical causes. The mistake is in assuming that such an origin relieves the victim of all responsibility. Physical and congenital defects may palliate crime. But they cannot entirely change its character. They make it very much harder for a moral agent to fight the battle of life and to maintain virtue, but they give him no discharge from that warfare.

The Bible never draws the sharp line between moral and physical evil which we find in our modern ethics. It views physical infirmities as a part of that disease of sin which affects man's whole nature. Hence it often speaks of disease as due to the power of the enemy. The sick, the maimed, the lunatics, whom Jesus healed were "oppressed of the devil" (Acts x 38). It often views these maladies as the effects of sin. To the paralytic Jesus addressed this word of healing; "Thy sins be forgiven thee." And it emphasized the fact that the salvation which shall go down to the bottom of men's need must bring healing to the body also.

And this brings us to notice the point where the above

paragraph touches the truth, although it does so blindly. Moral regeneration is not complete without physical regenesis. This is true of the system of nature. It can come out into "the liberty of the glory of the children of God" only as it is emancipated from the yoke of the evil powers who hold it in bondage to corruption (Rom. viii 19-21). The new.heavens and earth come to sight only as all that is evil and abominable are cast out, and there is no more curse. So with the individual: his salvation requires a complete bodily as well as spiritual transformation. This is the high goal towards which he is tending, and the first fruits of the Spirit, which is all he can experience in this life, may be now manifest in the region of the body as well as the spirit. This was the first marked effect of Christianity. It blessed men in the whole region of their life. Men were invigorated and gladdened and healed, and out of weakness were made strong. And this, we believe, is the unspeakable boon which the Church is yet to confer upon the world. The miracles which were the signs of the kingdom when Jesus came, and, after his resurrection, the tokens of his presence with the apostles, are to be ordinary operations of that kingdom when it comes with power. Prince Krapotkine will look in vain to human sources alone, such as science and sanitary legislation, for the cure of the diseases of the brain and heart and stomach to which, in his view, the abounding wickedness of the world is due. It is a well-known fact that, instead of civilization's overtaking and conquering some of these evils, they are on the increase. The proportion of the insane, the world over, is rather increasing than diminishing. The divine deposit of God's saving health for mankind has been made with his Church. It is indeed all now treasured up in her Head, but she she is yet too imperfect and chaotic an instrument to be qualified for its use. She must get back in-

to unity, she must come out of her childishness and petulance and rivalries into the strength that belongs to her as the body of Christ. She must get beyond the alphabet of her present knowledge of him as her indwelling life; she must get into true and living relations with her head, who has promised to make his abode in her as she does his will, and who has declared it as his supreme will and crowning desire that we all may be one as he is one with the Father. Then his transforming power will be seen in her, and it will flow out from her in streams of blessing to the nations who shall walk in her light and bring their glory and honor unto her gates.

THE RELIGION OF BABYLONIA.

An interesting proof that God has not left himself without a witness among the heathen is given in Dr. Francis Brown's articles in the January number of the *Presbyterian Review*. He gives some striking instances of similarity between the devout expressions of the Hebrew and Babylonian Psalms and remarks:

"If words have meaning the words we have quoted from these old poems express a sense of ill-desert before beings of greater majesty and higher character than the suppliant possessed; beings who could pardon, and perhaps would; beings in whose graciousness, at all events, lay the penitent's only hope. A better conception of duty deepens and enlarges the thought of sin, and of the need and hope of forgiveness. The Jew had it in fuller degree than the Babyonian, and the Christian than the Jew: but because ther advanced stage is better, it does not follow that the earlier

was wholly bad. Because the utterance of more profoundly instructed lips are richer and riper, it does not follow that the utterances of ignorance were empty and worthless. For sin and forgiveness are not mere concepts of philosophy: they are genuine and vivid experiences of human souls.

There were men behind those psalms who remembered God; and when any man remembers God in the vital, Biblical sense, God himself is at hand, his grace is moving upon the heart, his love is warming the atmosphere."

RETRIBUTION—HERE AND HEREAFTER.

As we advance in years, and enter upon what is called middle life, and especially in the latter stages, when middle life begins to draw near to old age, we are compelled almost unconsciously more or less to endeavour to find out if possible some of the causes which have led to results in our own life; to trace cause and effect, and more narrowly and and more impartially to examine our own actions in the past than was the case at the time. Having also comparatively little to expect or to hope for from the future, we naturally turn to the past. At this period the study of history more particularly forces itself upon our attention, as in history we see the operation of cause and effect on the grandest scale.

When we thus examine impartially and honestly the facts of history and circumstances of our previous life, we are compelled to come to some conclusions with respect to them.

The result of the examination has forced upon my own mind with overwhelming force the reality of one great truth, even the doctrine of retribution, whether for good or evil, and the conclusion I have arrived at is this: whenever we have done wrong, whether as nations or as individuals, we shall, as surely as the sun shines in the heavens, have, so to speak, to *Work it back*, and often in blood and tears.

Repentance itself, however deep and sincere, will *not* avert the blow, though it will very greatly soften it. The laws of God are inexorable—inexorable because they are righteous. Even looking at this from a purely human point of view, we can discern that it would be the most cruel and the weakest thing possible for our Father in heaven to remit the just and righteous retribution due to sin, for it may be questioned whether we ever really learn properly to refuse the evil, and to choose the good, without more or less of suffering.

I may illustrate my meaning by referring to a circumstance of my school life. At the school to which I went we had a master who was a kind, good-natured, easy-going sort of man, who was very soon placated; so much so that after he had given us some task or imposition by way of punishment he would almost always let us off when we expressed our regret for what we had done. The result was that we all more or less looked with contempt upon him, and cared little for what he said. It has been truly remarked as one of the most singular features of child nature, and, indeed, of boy nature, if not of human nature, that when children are punished properly and fittingly, not vindictively, for what they have done, so far are they from disliking the person who inflicts the punishment, they actually respect, and even like him more for it. This I take to be a heaven-sent instinct of the soul, an undoubted proof that punishment is not sent as a curse, but as a blessing. Instead, therefore, of trying to escape the consequences of our evil deeds, we should rather see in this very chastisement the proof of a Father's love and care, and, in the words of the prophet, "accept the punishment of our iniquity," and thereby not only bear it better, but be actually raised higher than before. In connection with this point, I think that the ordinary evangelical theology has done a vast amount of mischief

inasmuch as it teaches, or appears to teach, that sin when repented of is entirely and completely forgiven and blotted out by God. Now, God forbid that I should say, even for a moment, that when we truly repent God does not forgive us. I fully believe that in the highest and truest sense He does so at once; but what I mean is that forgiveness does not imply the letting us off, as it were. On the contrary, it is far otherwise. Forgiveness of sins does not at all imply this, but rather it renders the chastisement more necessary, inasmuch as God intends *through* this very chastisement to *restore* us to righteousness. "As many I love I rebuke and chasten" are the words of the Lord Jesus.

What repentance could be deeper or more sincere than that of King David when he penned the fifty-first Psalm? and yet his after-life was more or less one of constant trial and suffering, suffering evidently inflicted for his sin. In exact accordance with this we find the Lord saying to Moses, "I have pardoned according to thy word; nevertheless, in the day when I visit I will visit their sins upon them."

It were greatly to be wished that preachers of the Gospel, instead of dilating upon doctrines *usque ad nauseam*, were to instil into the minds of their hearers the fact that though God will pardon their sins on repentance, He will as certainly visit their sins upon them. I think anyone who reads the prophets of the Old Testament will see that this was the burden of all their prophecies. In fact, the general drift and tendency of the Bible, taken as a whole, is to warn us as well as to comfort us, and the moral of it all is, *Never do wrong.*

In spite of all this, however, we find men continually hoping that they will escape the punishment due to their sins, and thinking that, if they repent at some future time

all will be forgotten and forgiven. We frequently hear such expressions as "So-and-so will settle down after he has sown his wild oats." There is in this remark unquestionably a certain amount of truth, for we see it frequently happen, but, for all that, the sins that have been committed are *not* forgotten by God. The words in the Book of Ecclesiastes are strictly true, "Rejoice, O young man, in thy youth, and walk in the ways of thy heart and the desire of thine eyes; but know thou that for all these things God will bring thee into judgment." I remember hearing a story of a man who had lived what is called a fast life (which really means giving the reins to one's passions). He had, however, subsequently settled, married an amiable wife, and had a comfortable home and children. But amidst all these outward tokens of happiness, the images of his former sins kept rising so constantly before him as to make his life perfectly wretched, and this went on until, as it were, his sins were FORCED BACK. I will venture to say that such is a frequent occurrence, and I repeat the ordinary orthodox theology is not without blame in the production of such a result.

There can be no doubt that this method of God's government, this punishing in cold blood, so to speak, is infinitely more efficacious than any other in causing us to view sin in its true light, and in making us sensible that it is indeed "an evil thing and a bitter" to have forsaken the Lord.

No doubt, however, the power of real repentance is very great, and, as I have said, though it will not avert the blow, it will most materially soften it. The true course for the sinner to adopt, therefore, is at once to repent and humble himself before God, to endeavour to make what reparation he can where reparation is necessary, and, above all, not to attempt to screen himself.

When we have done wrong it is not sufficient for us to go on doing right for the future; we have first of all to repair to the utmost of our power the wrong that has been done, and then to receive with patience whatever our heavenly Father may see fit to send in the way of chastisement Indeed, when the penitence and sorrow are very deep and earnest, the blow when it comes may sometimes scarcely be elt. *The Rainbow.*

OPINIONS OF THE EARLY FATHERS.

BARNABAS.

"The prophets spake before concerning him (Christ), that He might abolish death and make known the resurrection from the dead, that he might make good the promise before given to our fathers."

POLYCARP.

"If we please (the Lord) in this present world, we shall also be partakers of that which is to come, according as He promised to us that He shall raise us from the dead."

CLEMENT.

"Blessed are those priests who, having finished their course before these times, have obtained a fruitful and perfect dissolution. For it is written, Enter into thy chambers for a little space till My anger and indignation shall pass away; and I will remember the good day, AND WILL RAISE YOU UP OUT OF YOUR GRAVES."

JUSTIN MARTYR.

"I say not that all souls shall die. At the time of judgment those souls that appear worthy of God DIE NO MORE.

"God alone is uncreated and incorruptible; but all things beside Him are created and perishable.

"For this reason SOULS BOTH DIE AND ARE PUNISHED. For the soul cannot live of itself as God does. But as the personal man does not always exist, and body and soul are not forever conjoined, but whenever this harmony may be dissolved the soul leaves the body, and the man is no more: so likewise, whenever it is necessary that the soul shall no longer be, the vital spark leaves it, and the SOUL IS NO MORE, but itself returns whence it was taken."

TATIAN.

"The soul in itself is not immortal, but mortal: nevertheless it has the power of escaping mortality."

THEOPHILUS.

But some will say. "Was man made mortal by nature? By no means. If immortal, He would have made him a god. If mortal God would have seemed to be the author of sin. Therefore He made him neither, but capable of both, so that if he was carried to the things that lead to immortality, he might receive immortality as a reward and become godlike. But on the other hand, if he should turn to the works of death he might become the author of death to himself. Now, God repairs the evil. For as man brought death upon himself by disobedience, so by obeying the will of God, he that chooseth may obtain for himself the ETERNAL LIFE. For God has given us a law and precepts which every one who does may be saved, and obtaining the resurrection, may INHERIT IMMORTALITY.

NOTES ON CURRENT TOPICS.

A friend has handed us the following, taken from the NEW YORK TIMES.

FLORIDA, N. Y., Dec. 25.–The Rev. R. E. Campbell, who for five years has been Pastor of the Presbyterian church here, this morning tendered his resignation in order to enter the ministry of the Protestant Episcopal Church. In the course of his sermon this morning he said: "Everything for the last century has been reacting towards the catholic tone and spirit expressed in the English Prayer Book, while with the dogmatic and metaphysical creeds of the reformation period, especially with the Westminster Confession, the very opposite is true. Calvinism means formula and separatism. It is hard on the weak and foolish; it is liable to be harsh and one-sided. The Presbyterian church is honey-combed with men who have subscribed to it, and yet in their innermost hearts do not believe it. The "five points," preached in their integrity and logical affinities, will offend the people and empty the churches. This only goes to show that the Presbyterian Church is in more sympathy with New Testament and catholic Christianity than her theologians would confess or her standards allow. I cannot any longer subscribe to a system of faith, which if it is spoken at all, is spoken with the lips of death.

We do not propose to repeat what we said in respect to the similar case of the Rev. Rollo Ogden, who gave up his church in Cleveland a few months ago and withdrew from the Presbytery. It seems plain to us that if the Presbyterian church is as faulty in its theology as is here represented,—and we have not been slow to point out its defects—it is someone's duty to endeavor to remedy the matter. If there is this incongruity between her formulas of faith and the secret beliefs of her ministers and members, then it is manifestly the duty of somebody to strive to bring the church on to a more honest ground. We cannot see why it was not Mr. Campbell's duty to attempt something in that line before he abandoned it. Have we not all vowed to seek to promote her peace and purity? Are we to assume that the system is greater than the church, and that its dead letter is more than the life of the body? If so, then is the Presbyterian Church under even a worse bondage than the Papal, by as much that it is better to

have a living man for a master than a dead formula. And we may all well turn our backs upon it. We believe, however, that the Church which has made one creed, can and will make another, at whatever point God may give her greater light. We believe that if she is in bondage, her own children should go to her relief. If she has gone astray at any point, they are the ones to lead her back. For our own part, we have refused to accept the theory that the Confession is our master, and are striving for the principle that the Church is a far larger adn more vital thing than any human system. We are con tending within the Church for the liberty wherewith Christ has made us free, and for the larger and more catholic views which this brother says she already largely cherishes in secret, and which will bring her into fuller sympathy with that Catholic Christianity which he admires.

We are only sorry that such men as Mr. Campbell and the many other malcontents with which he tells us the church is honeycombed, do not speak out and come to our aid.

The Rev. Chas. A. Barry, who has just declined the call to the Plymouth Church, Brooklyn, thus concisely defines the need of the hour. "There is need of a broad, evangelical, interpretation of the Gospel which shall be credible by a man's whole nature."

THE PRESYTERIAN'S critique upon our recent book, THE FIRE OF GOD'S ANGER, reads as follows:

Mr. Baker's theory is that "resurrection is redemptive,"and that in respect to the wicked dead, God will "take up their case" again, and that some of them through the power of Christ will be saved-but not all. There is to be a second election of grace, a second company of the redeemed, and then incorrigible sinners are to be left among the lost. But why not another intervention? Why may not God "take up their case" again? There is about as much evidence for the third as for the first.

This criticism is meagre and unfair. 1. In that it fails to pronounce upon the truth or falsity of the principle upon which the argument proceeds. If resurrection is not a recovery from death—the wages of sin—what is it?

2. In that it creates a prejudice against our argument that the countless multitudes of the race who have died without any true test under the gospel of Christ, are to be so tested in a resurrection, by denominating all of this class, "the wicked dead" In our view it includes devout heathen, and probably that infant portion of the race who are not "sanctified" in believing parents. (1 Cor. vii. 14).

3. In that its query–why not another intervention?–assumes there is no more evidence for this intervention through resurrection than for successive interventions; whereas the Scriptures plainly teach the "hope toward God that there shall be a resurrection both of the just and the unjust," but says nothing about successive resurrections. On merely rationalistic grounds there might be force in the inquiry–Why not another? But this book professedly confines itself to the argument from Scripture. The Bible does plainly promise a future resurrection for all who died in Adam. It gives no promise of a second resurrection out of a second death

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ANSWERS TO CORRESPONDENTS.

A valued correspondent in Toronto says:

Your Jannuary No. strikes a good note in "Truth for the Times." But on page 19 your sratement to support a conjecture that martyred saints may have been already raised (which of course is at least open to question) seems to me to run adverse to Paul's declaration in 1st Thess. iv and v. You say the drift of New Testament teaching is toward the conclusion that not all the saints are raised together. Paul certainly maintains, as you say in one part, that every man is raised in his own order or rank; but that does not contradict what he states to the Thessalonians in chapters 4th and 5th, that the dead in Christ are first raised, and then the living remainder, as I take it, of the whole body of Christ; —the Church—are simultaneously gathered with them into the air to meet the Lord.

There is much force in our friend's exposition of the apostles teaching in this passage. The fact is there are two aspects of Scripture

teaching upon this whole subject. The one seems to require this view of simultaneous resurrection, the other favors the view which, in the article referred to, we speak of as admissible, and perhaps preferable. Our correspondent admits the principle of progressive resurrection, as true of mankind at large. The church is the first fruits; Such passages as Rev. xiv, 1–4, xx, 4–6 imply that among these first fruits some sheaves are ripened before others. The undefiled virgins, the martyrs faithful unto death, are seen as the first to enter into life and glory. The same thing is implied in the exanastasis of Phil. iii, 11. It was not merely a resurrection from the dead for which the apostle was striving so earnestly; all saints are assured of that. It was an out-resurrection from among the dead. The phrase seems to imply priority in time as well as rank. In like manner he speaks of a crown of righteousness laid up for him, as one who had fought through his battle to victory; whose sacrifice of self on the altar of Christ's service was now awaiting completion in the "offering up" for which he was ready. And such a crown, he says, awaits "all who love his appearing" a phrase which certainly does not describe at all the Christianity of our day. His language in 2d Cor. v. also accords with this anticipation of immediate reward.

The problem therefore is to bring these apparently diverse teachings into harmony. For our own part we see no objections to falling back upon the supposition, that there was progress in the apostle's spiritual discernment of these mysteries. Upon several points revelation with even the apostles was progressive. In St. Paul's epistle to the Thessalonians he writes as if he expected the day of the Lord to come in his own lifetime. In the second epistle he declares that the mystery of iniquity must first be consummated. So it may be that, while in this first-written of his epistles—1st Thessalonians—he viewed the resurrection of the saints as a simultaneous event, he was afterwards more fully taught to discern a necessity for it, and so to present it, as in the later epistle from which we have quoted, as eclectic and progressive. For, as is well known, the epistles to the Thessalonians are acknowledged as having preceded by several years those to the Corinthians, while that to the Philippians, and the second epistle to Timothy, were written while he was a prisoner at Rome.

A friend writes to us in criticism of that expression in the prayer at the close of the last number, by which "all who are baptized in the name of Thy Son Jesus Christ" are prayed for as if they all belonged to His mystical body. But this expression adapts itself to whatever view of the Church the one who uses it may hold. The term "baptized into Christ" in Scripture usually implies spiritual baptism. "For by one spirit are we all baptized into one body." If our friend therefore insists that only the regenerate compose the body, which is no doubt true, she can still use this prayer.

But on any view, it is proper to assume that all the outwardly baptized are presumptively Christians. It is not our prerogative to discriminate. God alone is judge. And just as godly men in Israel prayed continually for the whole nation as God's chosen people, although they were by no means all regenerate, so we surely may now pray for the whole company of God's professing people.

This correspondent objects also to our "dogma of one denomination' and asks: "Which one would you select?" Our reply is "neither." The sin of denominationalism would certainly not be cured by more of it. Our view all along has been that, in the present divided state of the Church, no existing division can possess either the life or the truth of Christ in completeness. Each one however may have something to contribute to the final perfection. What we have been principally contending against is the self-satisfied complacency with which Christians regard the present state of things, as if there were no sin involved in these separations; as if it were wrong in Paul's day to say "I am of Paul and I of Cephas, and I of Christ, and right in our day " to say "I am of Wesley, and I am of Calvin, and I of Luther, and I of Christ." With equal emphases we ask: "Is Christ then divided?

Our correspondent refers to the frequent union meetings and efforts of our day to prove that the existing denominations are in reality one. We rejoice with her in these evidences that the rising tide of unity among Christians is overleaping denominational barriers; but after all how much of true confession of the sin and ignorance that lies at the bottom of these divisions does one hear at these meetings? How few are the earnest prayers that God would lead us out of this confusion into that light where we shall see all things in His light. When Christians go away from these meetings back into their own denominational lines they do not work there as if "the concern of one was the concern of all." And they certainly do not succeed, by these transient movements, in convincing the world that they are one. We have it from the Master's own words, that until this oneness is realized as the very principle upon which the church is constituted, and by which alone it can be made efficient, the world will not, either at home or abroad, be brought to know Him as its Lord and Savior.

BY JOHN G. WHITTIER.

In the Minister's morning sermon,
  He told of the primal fall,
And how henceforth the wrath of God
  Rested on each and all.

And how of His will and pleasure,
  All souls, save a chosen few,
Were doomed to eternal torture,
  And held in the way thereto.

Yet never, by Faith's unreason,
  A saintlier soul was tried,
And never the harsh old lesson
  A tender heart belied.

And after the painful service,
  On that pleasant, bright first day,
He walked with his little daughter
  Thro' the apple bloom of May.

Sweet in the fresh green meadow
  Sparrow and blackbird sung;
Above him their tinted petals
  The blossoming orchard hung.

Around, on the wonderful glory,
  The Minister looked and smiled:
"How good is the lord, who gives us
  These gifts from His hand, my child.

"Behold in the bloom of the apples,
  And the violets in the sward,
A hint of the old lost beauty
  Of the Garden of the Lord."

Then upspake the little maiden,
  Treading on snow and pink,
"Oh father! these pretty blossoms
  Are very wicked I think.

"Had there been no Garden of Eden,
  There had never been a fall,
And if never a tree had blossomed,
  God would have loved us all.

"Hush my child!" the father answered,
  "By his decree man fell;
His ways are in clouds and darkness,
  But He doeth all things well.

"And the weather by His ordaining
  To us cometh good or ill,
Joy or pain, or light or shadow,
  We must fear and love Him still."

"Oh, I fear Him!" said the daughter,
  "And I try to love Him, too;
But I wish he were kind and gentle,
  Kind and loving as you."

The Minister groaned in spirit,
  As the tremulous lips of pain,
And wide, wet eyes uplifted
  Questioned his own in vain.

Bowing his head, he pondered,
  The words of his little one.
Had he erred in his life-long teachings,
  Had he wrong to his Master done?

To what grim and dreadful idol
  Had he lent the holiest name?
Did his own heart, loving and human,
  The God of his worship shame?

And lo! from the bloom and greenness,
  From the tender skies above,
And the face of his little daughter,
  He read a lesson of love.

No more as the cloudy terror,
  Of Sinai's mount of law,
But as Christ in the Syrian lilies
  The vision of God he saw.

And as when, in the clefts of Horeb,
  Of old was His presence known,
The dread, ineffable glory
  Was infinite goodness alone.

Thereafter his hearers noted
  In his prayers a tender strain,
And never the message of hatred
  Burned on his lips again.

And the scoffing tongue was prayerful,
  And the blinded eyes found sight,
And hearts, as flint aforetime,
  Grew soft in his warmth and light.

A. H. W. writes to us from Marlette, Mich. approvingly of the January No., but dissents from our idea of resurrection as spoken of in the first "extract from letters" He says:

The writer speaks of the entire race having a "return to natural life" No such idea seems to be given in the Gospel. The being "born again" is being born to a spiritual life in a spiritual body. Spiritual or celestial bodies are not natural bodies; and are not subjected to earthly sins. They may therefore undergo correction, discipline, but not probation; they may be "baptised with fire;" they may commit presumptious sins, as did the angels; but have not the earthly senses or greeds.

No man is ever twice a natural man, in any physical sense.

All we know upon this subject is that the scripture speaks of bu two orders of life for man, the perishable, (Jas. iv. 14) and the eternal; and of but two types of manhood, the earthly and the heavenly. (1st Cor. xv. 40–50). The earthly is tied to the creature; it may be innocent, as was Adam, but it is not free and sovereign. My reason for believing that all men when raised from the dead are not lifted into the heavenly order is, that there would then be no "resurrection of judgement" The eternal life cannot be put under judgment and restraint. It must be pure and unfettered or it would not be eternal. And imperfect beings cannot have "spiritual bodies," Satan and evil angels are always represented as bodiless demons. The possession of even an earthly human body is an advance on the scale of Creation. Evil spirits were eager to go into even swine. A spiritually embodied being is the highest form of creaturehood. Scripture speaks of no other form of spiritual bodies than that which is conformed to the glorified manhood of Jesus. A "resurrection of judgment" therefore, must be to a lower order of life than the eternal, and a lower order of body than the spiritual and heavenly. And as the only other order spoken of is the "earthly," it seems right to infer that this must be the rank to which those are raised who come under judgment. It is not necessary to conceive of these resurrected masses as all brought back to this planet. There may be other spheres of terrestrial life, in which they undergo that discipline which shall test the question of their fitness for eternal life; but this must be the platform of being on which the contest must be made, and the crown of eternal life won. Otherwise there would be but one kind of resurrection, the resurrection of life, and but one order of risen manhood, "the mage of the heavenly.